

A
S E R M O N

On occasion of
The Present Rebellion.

By JOHN DU PONT, A. B. Vicar
of *Aysgarth*.

(Price Six-Pence.)

Just Published,

Printed for J. HILDYARD, Bookseller in York,

False Zeal and Christian Zeal distinguished ; or, The Essentials of Popery describ'd. A Sermon Preach'd in the Parish Churches of *Thornton* and *Pickering*, in *Yorkshire*, on occasion of the present Rebellion.

By *J. S. Hill*, M.A. Rector of *Thornton*, and Chaplain to his Grace the Lord Archbishop of *York*.



*The Insolent Invasion of SENACHERIB
against Jerusalem, repell'd and de-
feated by God.*

A
S E R M O N

PREACHED AT

A T S G A R T H,

On Sunday the 10th of November, 1745.

On Occasion of the

Present Rebellion in Scotland,

AND THE

*Intended Invasion from France
and Spain.*

By *JOHN DU PONT, A.B.*

Vicar of Aysgarth.

Y O R K:

Printed for JOHN HILDYARD; and Sold by
J. and P. KNAPTON in *Ludgate-Street*;
T. LONGMAN and T. SHEWELL, in *Pater-
Noster-Row*; and A. DOD, in the *Strand*;
London. M,DCC,XLV.

Wm. H. & Co. 1850
No. 100, N. York St.
New York

RECEIVED

1850



Wm. H. & Co. 1850

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ISAIAH, xxxvii Chap. 34, 35 Ver.

*By the Way that he came, by the same
shall he return, and shall not come
into this City, saith the Lord; for I
will defend this City to save it, for
mine own Sake, and for my Servant
David's Sake.*



THESE Words are a Part of
that very comfortable Answer,
which was by God's
Appointment, deliver'd by
his Prophet to good King *Hezekiah*;
when he and his People were threatned
with utter Ruin and Destruction by the
powerful and insolent *Senacherib*, King
of *Affyria*. He was a Prince, who, had

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this in common with all Conquerors, that he was feared rather than loved by his own Subjects, whilst he was the Terror and Dread of all his Neighbours. His Ambition and Thirst of Power were so enormous and ungovernable, that his other Passions were almost wholly absorb'd by these, which continually push'd him on to undertake Enterprises of Moment, without giving himself the Trouble of examining whether they were or were not justifiable by the Laws of Nature and Nations ; having determin'd with himself once for all, and in order to cut off every Objection to his Conduct, that any Method which tended to advance his Ends was right, and ought consequently to be persued. The most solemn Treaties lost all their Force and Validity, when they no longer answer'd his Purposes, and when he found he could violate them without Hazard or Inconvenience.

nience. By these vile and perfidious Measures, 'tis probable he for some time lull'd his Neighbours into a State of Security and Indolence, till falling upon them one by one, as Opportunity serv'd, and under various and frivolous Pretences, he brought several neighbouring Kings and Nations (who found they could no longer support themselves against him) to submit to his Yoke, and become his Tributaries and Dependants. Flush'd with such repeated Success, and hurried on by the Passions above describ'd, no wonder he at length fix'd his Eyes on the delightful Land of *Canaan*, which flourished at that time in a particular Manner under the pious and wise Government of a just Prince, who made the Welfare of his People his Study, and their Interests and Advancement his Glory and Delight. The haughty *Senacherib* was not so unacquainted with the History

of this People not to know how often and miraculously God had interposed his Power to save them from Destruction; but, vainly imagining that the Task of subduing them was reserv'd for himself, he advises the *Jews* by his Ambassador, (for the falling upon a State, without giving a previous Notice of it was left to be practis'd by the abler and more refined Politicians of our Times) he advis'd them, I say, no longer to put their Trust and Confidence in their God; artfully insinuating to them how ineffectual such Kind of Applications had been for the Deliverance of the many Nations he had already subdued. He did not, or at least would not, make the due Difference and Distinction betwixt the God of the *Hebrews* and the mock Deities of Idolatrous Countries, but confounding them together, he cries out with unparallel'd Arrogance and Impiety, *Where are the Gods*

Gods of Hamath and Arpad ? Where are the Gods of Sepharvaim ? And have they delivered Samaria out of my Hand ? Who are they amongst all the Gods of the Lands, that have delivered their Land out of my Hand, that the Lord should deliver Jerusalem !

But before he made use of these threatening Speeches and vaunting Expressions, his crafty Ambassador *Rabsbakeb* contriv'd to sooth the *Jews* with smooth Language and conformable Softness, endeavouring thereby to corrupt their Minds, and induce them to renounce their Faith and Allegiance to their lawful Prince; by assuring them, that if they would not listen to the Sayings of *H Ezekiah*, but make an Agreement with him, and accompany it with a suitable Present or Tribute, every one of them might continue peaceably and unmolested

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to eat the Fruits of his own Vine and Fig-tree, and drink the Waters of his own Cistern. They however were not so little acquainted with the Character and Genius of his Master, as to suffer themselves to be surpriz'd by, or to give the least Countenance and Encouragement to his delusive Promises and Proffers, but very judiciously determined, (according to the Command of their wise King) to answer him never a Word; they were too well accustomed to the Sweets of Liberty and Affluence, to think of parting with them upon such easy Terms, as well as too prudent to exasperate a Tyrant, (who stuck at nothing to satisfy his Revenge) by insulting his Embassy.

A Message so unexpected (for the sacred Historian does not inform us, that it was the Result of any given Provocation) accompanied with the traiterous Design of alienating

alienating his Subjects from him, justly alarm'd the good King and his faithful Ministers, who very piously had Recourse to their God in this pressing Emergency; tho' 'tis not to be doubted, but they took all other necessary Precautions, and such as Prudence and the Rules of Self-Preservation could dictate, which must however have proved ineffectual, had not God succour'd them with his own Almighty Hand; who, in order to shew this aspiring Monarch the Emptiness and Blasphemy of all his Boasts, slew a vast Multitude of that numerous Host without any human Help, in which he so vainly confided; with which exemplary Vengeance he was so much surpris'd and terrified, that he fled precipitately into his own Country, *by the Way he came*, towards *Jerusalem*, as the Prophet had foretold; leaving his pernicious Designs
incomplete

incompleat, and for a lasting Monument of his disappointed Ambition.

Notwithstanding the Reverence and Respect which is due to the Persons and Characters of even bad Princes, since 'tis by God's Appointment that *Kings reign*, and that they answer the several Purposes and Dispensations of his just and wise Providence ; yet the late Conduct of a neighbouring Power so nearly resembles, if not exceeds, this famous Original of Tyranny and Oppression, that I cannot but embrace and pursue a Comparison so little strained and natural ; since, like the aspiring Monarch describ'd, his extensive and destructive Politicks have been the Plague and Vexation, and have made those very Dominions (to which he had plighted his Faith repeatedly, and by the most solemn sacred Ties) the miserable Stage of Horror and Devastation,

of

of Barbarity and Bloodshed. Nay, he has even outdone the odious Pattern before us, since 'tis notorious to the whole World that he lately attempted to invade this Nation in a perfidious and unparalleled Manner; whilst the Treaties between the two Nations were yet uncancell'd, and without the previous Declarations, which are given by the most barbarous and unciviliz'd Princes before they actually commence War, and is now again openly and avowedly disturbing the Peace of our *Israel*, under the frivolous and long-exploded Pretext of reinstating the supposed (and at the best the uncertain) Descendant of an abdicated and abjur'd Prince to the Crown of these Kingdoms. A Pretence, which he only makes use of to conceal his self-interested Views, and in order to surprize and subdue a People, which to his infinite Regret and Disappointment have long been the in-

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surmountable, and (under God) the perhaps only effectual Bar to his Aspirings.

'T would be presumptuous to pretend to dive into the Secrets of Providence, or unravel its Mysteries; but if we may judge from the manifest Infatuation and Divisions, which already appear amongst our rebellious and apostate Brethren, and that Unanimity and Spirit, which, to the Honour of *Englishmen*, so universally prevails amongst our selves in the just Support and Defence of our holy Religion, our good King, and our native Country, we may be bold to say, that God has already espous'd our Cause, and declar'd himself in our Favour, and we may have good grounds to hope, that the Fury of the threatned and impending Storm is already considerably abated, and that with regard to *England* in particular God will not fail to succour it in this
Emergency

Emergency *for his own Sake*, and for the *Sake of his Servant*, that great and just Prince whom he has in Mercy ordain'd to rule over us; and that too in so singular a manner, as to make the Forger of our intended Chains ashamed of his wicked Projects, and the abused Instrument of his Ambition, sick of his Dream of Power, and glad to secure his Person from the just Resentment of an exasperated People, by taking Refuge once more in those arbitrary Courts where Liberty is nothing but an empty Name, and where Religion is a meer Grimace and Foppery, and where he may have Leisure and frequent Opportunities of seeing the Principles of that Government and the Maxims of State he has so early imbib'd, practis'd in their utmost and most unlimited Extent; for, surely *by the Way that he came, by the same*

shall he return, and shall not come into this Land to destroy it, saith the Lord.

The Reasons of these sanguine, and I hope we shall shortly have good cause to add, very just Expectations, will best appear by giving you a short and faithful Draught of those remarkable Deliverances from the many Evils which have so frequently endangered, and which have sometimes been permitted, as the deserv'd Punishments of a national Corruption, to distress our Religion and Liberties.

It would be both tedious and altogether foreign to my present Purpose, to take up any Part of our Time, in relating any Events which preceded that ever happy and memorable One, which freed this Nation from the heavy and uneasy Yoke of a Supremacy, which the Popes (such were the miserable Consequences of
implicit

implicit Faith and blind Obedience) had exercis'd over the Princes and People of this Land with intolerable Pride, merciless Cruelty, and uncontroul'd Authority for some Ages. This bold (and as Affairs then stood) very arduous and doubtful Attempt, was undertaken and compleated by *Henry* the Eighth, who was the grand Instrument in God's Hand, who first opened the Eyes of a deluded People, and pav'd the Way for that thorough Reformation, not only in Civil but Religious Concerns, which his worthy Son and Successor *Edward* the Sixth brought about. A Prince, whose great Piety and Discretion at a Period of Life, when serious and religious Concerns are too often overlook'd and neglected, made him the Wonder and Admiration of the Age! A Prince, whose Memory will always be dear and valuable to every free-born *Englishman*, and whose untimely Fate will
serve

serve to confirm every true Protestant in a just Distaste and Abhorrence of a Communion, which was not ashamed (in order to regain his long usurp'd and abus'd Power) to close the Dawns of this glorious Reign by the Help of subtle and destructive Poison!

How visibly God conducted this first and material Step towards the Reformation that presently follow'd, may be gather'd, by considering the Genius and Dispositions of that Prince, who undertook to deprive the Popes of their thitherto arbitrary and tyrannous Sway; this Proceeding was the more remarkable in him, since (notwithstanding the opprobrious Language with which he was then, and his Memory is still loaded with by the Papists) he continued a strict and obstinate Asserter of their grossest Errors and Superstitions. And is it not equally
strange

strange and surprising, that the Court of *Rome* so noted for its Policy and Subtilties, should be accessory to its own Loss of Power, by not complying according to their establish'd Maxims, with the Temper of a Prince whose Will was his Law, and that too in defence of a *Punctilio*, which might, one would think, have been easily got over by those who pretend and have often (if History is to be credited) bestow'd Pardons and Indulgencies, on Murderers, Adulterers, Polygamists, incestuous and other infamous Persons, and indeed on every other known Rank and Order of Sinners?

As the Finger of God is conspicuous in this whole Transaction, so neither ought we to overlook his gracious Goodness to this People, who could inspire a young Prince, in Opposition to the establish'd Religion, and to the strong Prejudices

dices of Education, to compleat a Work, which was but imperfectly begun, and scarce sketch'd out to him by his Royal Father, and who at the same time most wonderfully dispos'd the Hearts of a long deluded and infatuated Nation, to embrace with uncommon Zeal and Alacrity, that happy Change in Religion, to which all the past and present Blessings we enjoy are justly to be ascrib'd, and which is the Bulwark and Strength of that glorious Liberty, which is incompatible with the enslaving and tyrannous Principles of the Church of *Rome*.

During the Space of this short but very prosperous Reign, it pleas'd God to confirm *the Faith which was once deliver'd to the Saints*, so immoveably in the Hearts of Numbers, as to furnish Matter or even to glut the murdering Spirit of a bigotted and bloody-minded
Queen,

Queen, who not ashamed to violate in the most flagrant Manner the Promises and repeated Assurances she gave to her Subjects in general upon her Accession to the Throne, gave an early and most terrible Proof of her Truth and Sincerity, (encourag'd to it doubtless by that pernicious, and diabolical Doctrine, which teaches that no Faith is to be kept with Hereticks) by sacrificing those very Men who had been most zealous in and accessory to her Elevation; the barbarous Executions which were every Day almost practis'd, and the Fires which so frequently burnt Hereticks (as they were pleas'd to call that noble Army of Martyrs, who suffer'd for the Sake of *Christ* and his Gospel) in *Smithfield*, and other Places of the great Metropolis of this Land, and at which this Original of Cruelty would sometimes assist with dry Eyes and an unmov'd Countenance, in-

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stead of quenching, serv'd only to enflame the Zeal of others, and prepar'd the Survivors, *the Remnant that escaped of the House of Judah to take Root again downward, and to bear Fruit upward*, in the succeeding and most glorious Reign. What, but the immediate Power and Protection of God could preserve our immortal *Elizabeth* from the Savageness and Cruelty of two of the greatest Monsters of Barbarity that ever burthen'd the Earth at one time; *Mary*, of ever infamous and tremendous Memory, and her no less bigotted Consort; when they could not but conclude, that all their Butcheries and Cruelty would be lost and to no purpose, whenever she should mount the Throne?

What, but that Almighty Power, which governs Men and mortal Things, was sufficient to continue her in it, when
seated

seated on the Throne, in despite and defiance of the almost continual Machinations of her restless domestick Enemies, and her no less inveterate and formidable ones abroad? What, but an all-powerful Protector could baffle the Designs of her antient Enemy, who propos'd to dethrone her, and make Popery once more triumphant in this Land by the Help of a numerous Fleet, which, with the Presumption of another *Senacherib*, he impiously named invincible? But *the Lord who works Wonders in the Deep*, held him and his mighty Project in Derision; for *at his Command the stormy Winds arose, and lifted up the Waves thereof, made them reel to and fro and stagger like drunken Men, melted their Souls in them for Trouble*, and at last wrecked Numbers of them on those very Shores they intended to insult and invade. Nor was that pious Princess wanting in her Express-

sions of Gratitude and Thankfulness to her God for so signal, so miraculous a Deliverance ; for, without endeavouring to ascribe any Share of it to her own Prudence or Conduct, she caus'd a Medal to be struck to perpetuate the Remembrances of it, with this religious *Latin* Motto ; which, being translated, runsthus: *He blew with his Winds, and they were scattered.*

We must not pass over in silence and unobserved another miraculous Deliverance from that mighty Ruin, which was to have cut off our King, together with the Prime of the Nobility and Gentry of this Kingdom, by one sudden unavoidable, and infernal Blast ; this horrid Conspiracy was manag'd and carried on with such wicked and inviolable Secrecy, that the Discovery preceded the Execution of it but some few Hours, and just Time enough

nough to seize the Wretch, when going to make the necessary Dispositions to effect it.

I will trespass on your Patience with the Recital of only one Deliverance more, which tho' mention'd the last, ought yet to have the principal and foremost Place in our Remembrance; in which the Providence of God was as immediately and intimately concern'd, as in any of the preceding ones; you will easily guess by this Introduction, that I have no less an Object in view than that glorious Revolution, which was brought about by the great Restorer of our Liberties, the immortal King *William*; 'twere needless indeed to insist much on the Miseries which were remov'd by the Conduct and Valour of this magnanimous Prince, and which had overwhelm'd these Kingdoms during the short and oppressive Reign of
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an arbitrary and Popish Governor, whose violent and precipitate Measures hastned his own Ruin, and destroy'd the fatal Scheme, he was so solicitous to compleat ; since this Event, which will always shine with superior Lustre amongst the many bright ones recorded in our Annals, is yet so recent as to be remember'd, and I doubt not with suitable Sentiments of Gratitude to God, and Pleasure to themselves, by the more ancient Part of this Audience. The Blessings, which have been the Consequence of this happy Change in our Constitution need not for the same Reason to be much enlarged upon, since there is no Protestant, who pays any the least Regard to his Religion and Liberties that can be insensible how fully he has enjoyed both since that memorable Period, under the Government of our illustrious Deliverer, a pious and a great Queen, and two of the ablest as well as mildest

mildest Princes that ever filled the *British* Throne.

These are the Reasons, my Beloved ; these are the Encouragements I have to lay before you, to engage you to hope, that God, who has often stood in the Gap, when Ruin and Desolation were pressing forward with hasty Steps to overthrow our Religion and Liberties, will graciously exert his Power and Protection once more in our Favour at this dangerous Crisis, provided we be not deficient and wanting to our selves ; for you widely mistake my Intentions, if you suppose I mean to persuade you to leave the Removal of the present Dangers and Difficulties which surround us to God alone, who, tho' almightily sufficient to perform our Deliverance by himself, cannot with any Reason or Probability be expected to be at the Expence of a Miracle to save
us,

us, whilst we are remiss and careless about ourselves. We ought, we are unpardonably defective, if we neglect to have recourse to every proper Measure of Self-preservation and Defence, which the present tottering Situation of our Affairs requires; since we may be well assured, that the Methods which are made use of and enter'd into for the just Support of every thing that is dear and valuable to Freemen and Christians, cannot fail of meeting with God's Approbation, and be seconded with his Blessings. The blessed and gracious Effects of his merciful Intentions, we may humbly presume, are already abundantly shed amongst us; since doubtless that Unanimity and brotherly Affection which reigns indiscriminately amongst all, who justly glory and value themselves upon being Protestants, can be ascribed to no other Cause. And surely it behoves and becomes us all to be

be thus unanimous and united in our Opposition to the Designs of a Person, who, whatever Mask he may affect to put on, cannot from the Sentiments of Religion he has suck'd in with his Milk, inflam'd by the Instructions and Subtleties of Jesuitical Craft and Artifice, but be full fraught with Malice and Resentment against those accursed Hereticks, who have so long (as he has been made to believe) depriv'd him of his natural Right. A Right, which has no Foundation in the Original of Societies and Governments, and which has seldom been adopted by any but arbitrary and tyrannous Princes! Should he succeed in his wicked Purpose (which may God for ever baffle and defeat,) what Slaughter, what Plunderings and Devastations, what Confiscations and Imprisonments, must necessarily ensue? How small a Value then must those mis-

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taken and apostate Protestants have for their Religion; how little acquainted with the barbarous and bloody Spirit and Principles of the Church of *Rome*, who rashly espouse the Interests of an Adventurer; who, if he prevails, must bring present Ruin to our Religion and Liberties, and entail Slavery and implicit Faith on our unhappy Posterity?

But fear not, nor be dismay'd, *O House of Israel*, our great Deliverer is at hand; he will not tarry, but will instantly rescue us out of the Power of this Disturber of our Peace, and that of his ravenous and desperate Associates, seeing they have had the Presumption to *defy the Armies of the living God*. And in order to advance this long'd for, this desirable Event, let us, my Beloved, do our Parts to contribute to it by a reasonable

sonable and speedy Reformation of our Lives and Manners; for this is the essential, *the one Thing absolutely needful*: This is what must entitle us to God's Favour and Protection, and must atone for that long, long Series of abus'd Prosperity; this necessary Step has been often pointed out to us of late by the Wisdom and Piety of the Legislature, tho' it is still to be apprehended that a great Part of this important Task remains, to our Shame and Reproach, very imperfect and unfinish'd. National Crimes, 'tis certain, stand in need of National Repentance, or they cannot fail of being conducive to National Miseries and Correction.

Let us, my Beloved in *Christ*, evidence the Sincerity of our Resolves by an unfeigned Repentance, whereby we

may hope to appease an angry God, and divert the impending Blow, and so transmit the invaluable Blessings we enjoy, under the just and mild Government of a Protestant Prince, to our latest Posterity.

F I N I S.



